



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

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Missionary Intelligence.

ENGLISH BAPTIST MISSION.

The Rev. Mr. Yates of the Baptist Mission in India, who visited this country a short time since, has quite recovered his health, and returned in safety to his former labors. The following letter, published in the London Baptist Magazine, describes the perils of the voyage, and his preservation.

Calcutta, Feb. 5, 1829.

My dear Brother—I have the pleasure to inform you, that I arrived at Calcutta on the 4th of this month after a tedious and dangerous passage. We had several gales during the voyage, and a tremendous hurricane. We staid two days at Santa Cruz, in the island of Teneriffe, and had some fine views of the lofty peak, 12,500 feet high. Soon after leaving that island, we fell in with an equinoctial gale, but sustained by it no injury. We crossed the line on the 13th of October, exactly two months from the time of our leaving Gravesend, so that our passage to the line was exceedingly tedious. During the next two months, nothing of consequence occurred; day succeeded to day without any material changes, either in the weather or in our society. On the 13th of December we passed through such a storm as I never witnessed before. It occurred in long. 91 east, and lat. 18 south. It commenced by blowing fresh one evening, and increased to the close of the next, when it blew a very strong gale. The next morning presented us with appearances truly alarming, and that increased in terror till 11 o'clock, when it blew a perfect hurricane.—The sea and sky seemed mingled in one general mass, and we could scarcely tell the difference, as we mounted up to heaven, and sunk again into the depths. It continued in this manner about two hours, during which time our soul was melted because of trouble; we reeled to and fro, and staggered like a drunken man, and most were at their wits end. Our mizen-mast and boats were carried away; our main top-mast was split into three pieces, and the main mast itself sprung in two; our foremast and jib-boom were also broken, and the sails not taken in shivered all to pieces. In the steerage and cabins below we were ankle deep in water, and the darkness and distress of our situation were rendered visible by the dim shining of a lamp. After going above and witnessing this terrific scene, I descended with a deep impression of our danger, and with two others who were in my cabin, cried unto the Lord, and he brought

us out of our distress. After prayer I was enabled to sing with composure these lines—

"Begone unbelief, my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform,
With Christ in the vessel, I smile at the storm.
"His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite thro."

Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the Scripture—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles." Just as the storm was beginning to subside, our tiller broke, thro' which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the captain that we could not have been saved. In order to put in a new tiller, they were under the necessity of knocking down all the cabins beyond the cuddy, so that on the following day our ship had all the appearance of a wreck; the masts all more or less broken, the sails hanging in tatters, the cabins broken down, the boats carried away, and the whole deck covered with the shattered remnants of masts, sails and ropes. After this, on entering the bay of Bengal, we had very bad weather, and contrary winds; the rain poured down in torrents, and the sun was not to be seen for many days. After sailing seven days, we got a sight of the sun, by which we ascertained our latitude, and found that we had advanced only about a degree in the course of a week. This weather brought on me a slight attack of the dysentery, from which I did not perfectly recover till we had passed the rainy latitudes. We were a long time beating up the bay, so that our voyage occupied six months within a few days. Had these things happened on my way home, I might have written bitter things against myself, and have concluded that God was against me; but as I was returning to my labor, and to suffer in the cause of Christ among the heathen, I was entirely free from such unhappy reflections.

When we arrived at the Sand Heads, and took the pilot on board, I was afraid to ask any questions about my friends, lest I should hear of the death of some. Mr. Bampton, however, who was on board a pilot schooner for his health, soon came; and though he confirmed

my suspicions with regard to some, relieved my anxiety with respect to others. From him I learned that four of my missionary brethren had been removed: Mr. Schmid of Calcutta, Mr. Burton of Digah, Mr. Price of Ava, and Mr. Cropper of Cuttack. I also learned that the Bishop was dead; that Messrs. Wilson and Good were gone to England, and that my friend Davies of Howrah, was no more. Amidst such losses and changes in one year, what abundant cause have I to be grateful, that on my arrival I found my partner and all my companions in labour in the enjoyment of health!

On the voyage, I had morning and evening worship in my cabin, and was joined by four others. One young man who was at first seriously disposed, was, I think, greatly improved by these opportunities. We had a number of young men on board, and they were all at first determined to employ the whole time of the passage in theatrical amusements. To divert them from this waste of time, and to save others from the annoyance that would arise out of it, I proposed to them that they should commence the study of Hindoostanee, which they would all need on their arrival, and offered my services as a teacher. By this means they were diverted from their purpose, and I had three classes to instruct every day during the passage.

The lady that accompanied me, Miss Wallace, I found a pious and studious young woman, and I sincerely hope she will be useful at Malacca. On my arrival I found my dear friends anxiously waiting, and earnestly wishing for my return: they gave me a most hearty reception. From the welcome entrance I have found, I am ready to anticipate a divine blessing on my future labors. I shall baptize two persons to-morrow, one a native the other an Anglo-Asiatic. This will be a good though a small beginning: may the Lord increase it a hundred fold. Yours affectionately,

W. YATES,

THE VALLEY OF BARMEN.

The following interesting account of a Christian community in Germany is abstracted from English publications received at the office of the Christian Watchman.

A few weeks since, we gave some notice of several German Missionaries, who were to accompany Dr. Philip to South Africa. In a London paper just received, we have an account of the place of their residence, and of the Rhenish Missionary Society, by which they were sent.—This place is called the Valley of Barmen. Dr. Philip, the Rev. Mr. Wilks, and the Rev. Andrew Reed, visited this valley in company, the last summer, in June and July. Barmen is on the borders of the Rhine, and is situated in what was once the kingdom of Wirtemberg, but is now a constituent part of the Prussian dominions. The entire valley embraces the towns of Elberfeld, Coln, and Wesel, as well as Barmen, and the total population is not less than 60,000. It is a manufacturing district, in which labor produces a happy degree of independence, and there is among them an uncommon equality of property. The valley is adorned by nature; and the scenery is beautiful. The

hills rise with boldness; so that hill appears reposing on the top of hill. There is in this valley a Missionary Seminary, or College, where seven other young men, besides the four named below, were pursuing their studies with reference to Missionary labor. The ordination of the four took place in the presence of Dr. Philip, Rev. Mr. Wilks, and Rev. Mr. Reed.—The occasion was deeply interesting. These were the first missionaries who had been sent forth from the valley. Christian brethren from Africa, England and France had come to visit and encourage them. They were much and solemnly impressed. "The men wept, even as the women. I have never seen," said a venerable pastor, "any thing like it. It is a little pentecost." The account which follows is from a letter of the Rev. Andrew Reed, one of the visitors, a part of which contains the facts mentioned in this introduction. In closing his letter he thus remarks—"Before we had wholly cleared the skirts of the town, we found ourselves exclaiming, 'Well, we shall never forget Barmen!'"

"The religious state of this people is most interesting. They are of the Reformed and Lutheran professions. Their attention is not diverted by religious disputes from religion itself; for at present they are of one faith and practice. They shew a remarkable attachment to the means of religion; new churches are building, because the old ones are overflowing; and there are comparatively few who do not wait on public worship. At a town about 10 miles from Barmen, I inquired of the pastor how many churches they had? He replied three. I asked what was the attendance?—"At the three," he said there were about 5000." "And what," said I, "is the population?"—"Oh," he said, "about 5000." "What then," I continued, "do all the people attend public worship?" "Yes, nearly all."

"There are in this valley about twenty pastors; and twelve of them we had the pleasure of seeing and knowing in our hasty visit. It was our united impression, that at no association of ministers in our own country had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment to evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship pervading among those holy men; I observed, for instance, that two pastors dwelt with their families in the different compartments of one house, and that the division between them was made by two rooms which were fitted up as school rooms. I inquired the use of these,—"They are," was the reply, "rooms in which the children assemble to receive religious and useful instruction from the pastors and their wives." On our arrival we found every thing prepared, so as to occupy the time to the fullest advantage. On the Monday morning we met a few friends for the purpose of general explanation, and in the afternoon we went to meet the pas-

tors and deputations from the several Committees on the subject of the Missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested, and their own particular plans were made the subject of discussion and advice. In this intercourse it appeared that they had not above £300 set apart for the use of the four Missionaries they proposed to send out; and that they must cost in the course of the first year nearly £1000. It was suggested that they might not be aware of this, and that they would probably send a less number. But they were evidently prepared beyond our expectations. They were acting not under temporary excitement, but fixed principle. One of the pastors said, "We know our people."—Another remarked, "It is the Lord's work;" and the treasurer, who is a respectable banker, said, "I will answer for every draft on account of our missionaries being duly honored." This meeting was evidently felt to be beneficial to our friends at Barmen, and to us it was gratefully edifying.

On Tuesday early in the morning, we had conference with some of the friends, and at noon we went to the seminary, to attend the examination of the young men previous to their ordination. We found on our arrival several ministers who were deputed to this work, and were glad to find that it terminated in common satisfaction and earnest prayer.

We were then formally introduced to the Missionaries. They are John Leipold, Gustav Zahn, Daniel Luckhoff, and Baron von Wurmb. The last named person distinguished himself in the battle of Leipzig, as lieutenant, and obtained two medals of honor. He afterwards studied medicine, and obtained a diploma; and subsequently he has become a serious Christian, and chosen to lay his honors at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervor of piety.

EDINBURGH MEETING.

On Thursday June 25, the Annual Meeting of the Edinburgh Auxiliary to the London Missionary Society, was held in the Assembly-rooms. The meeting was addressed by several clerical gentlemen. The Rev. Dr. Patterson gave a brief view of the Society's Missionary stations. The first he noticed was that among the Mongolians, into whose tongue the Bible is translated; he stated that a large portion of the Nomadic hordes of that immense tribe, which extends from the shores of the Caspian to the gates of Peking, are able to read. He stated that a Protestant church has been established in Canton; and that, notwithstanding the edict of the Monarch of the Celestial Empire, about three thousand copies of the Bible and religious works had been printed during the last year, the greater part of which had found their way into the empire,—the people being anxious to see the books forbidden by their government. Two native Chinese have been ordained Missionaries, and now teach the principles of the Christian faith in parts of that country, where Europeans are not permitted to settle. The

Chinese Bible is also circulated in Siam,—the Siamese being able to read the Chinese language. In India the society has, besides Missionary stations, 225 schools, attended by 7,176 scholars; of these 1500 are females. In Madagascar, which contains a population of 3,000,000, there are 98 native teachers in the Schools. The Hottentots were indebted, in no small degree, to the exertions of Dr. Philip, and the publication of his work, entitled, "*Researches in South Africa*," for their now being placed on the same footing with other British subjects, as to civil rights; which, to that hitherto degraded people, was a subject of great joy. Mr. Ellis, who, for eight years, has been laboring as a Missionary in the South Sea Islands and Sandwich Islands, stated some interesting facts connected with the progress made by the inhabitants of those portions of the globe, towards civilization. Upwards of 20,000 persons are enabled to read and write; and, at the last examination, there were upwards of 25,000 individuals attending the schools. On the first Sabbath the Missionaries preached there, they were only attended by nine persons; but, by the last accounts, Divine worship is now attended every Sabbath by about 4,000 individuals. In the Island where Captain Cook was killed, a place of worship has been built; and there, generally, from 3,000 to 4,000 persons meet every Sunday for public worship. The South Sea Islanders, he stated, might now be designated a Christian people.

The Departure of Dr. Philip and the Missionaries from England, France, and Prussia, for South Africa.

Thursday, the 16th July, being the day fixed for the Missionary party to join the vessel at Gravesend, the Wednesday evening was set apart for a service of *special prayer*, to commend them, finally, to the divine blessing and protection. It was held at the Rev. Andrew Reed's Meeting, Cannon-street Road, as Dr. Philip and his family had stood in Christian fellowship with the Church assembling in that place, during their sojourn in England. There were present, Messrs. Prosper Lemue, Isaac Bisseux, and Samuel Rolland, from France; Messrs. John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald von Wurmb, with his wife, from Prussia; and Messrs. John Baillie and wife, Theophilus Atkinson and wife, William Fyvie and wife, and Dr. Philip and wife, and two daughters, with Miss E. Lyndall, from England; all destined for Missionary labor in Africa, except Mr. Fyvie, who is returning to Surat with restored health, and Miss Lyndall, who goes out under the care of Dr. Philip, to raise and conduct an infant school at the Cape.

The service began with singing and prayer. The prayers were offered by the Rev. W. Fyvie and I. Bisseux. The Rev. A. Reed then explained the order of the service, and particularly introduced the Prussian Missionaries to the congregation, as this was the first occasion on which they had appeared in public; with which, he connected a brief but interesting account of the Missionary Society at Barmen, which he, in conjunction with Dr. Philip, the

Rev. M. Wilks, and Joshua Wilson, Esq., had recently visited.

The Rev. F. Monod, Secretary of the Missionary Society in France, and Pastor of the Protestant church in Paris, then edified and delighted the Meeting by a short and animated account of the origin and progress of that Society, and of the beneficial influence it had had on the state of religion in that country. He informed the Meeting that there were already eighty-six Auxiliary Societies formed, and that the very effort which had been made to send out the three young men then present, had itself produced the additional sum necessary for its accomplishment.

Baron von Wurmb was next introduced, as the representative of his Prussian brethren, and, by the kind aid of the Rev. Mr. Jetter, who acted as his interpreter, addressed the congregation. He expressed himself in a most feeling and pious manner. He spoke of the great joy he had in visiting England, and in beholding the work of the Lord, and in worshipping with English congregations; of the satisfaction he had in going out under the care of Dr. Philip; of the particular pleasure he had in doing so, united with his French brethren, since some years ago he had thought it his duty to fight against their nation. He then detailed, briefly, the very interesting circumstances of his conversion and devotedness to the work of a Missionary, and concluded by expressing his sole dependance on the Lord and Saviour, and by entreating, in his name and that of his brethren, the earnest and persevering prayers of the congregation.

Dr. Philip then, as the representative of the English brethren, gave a final and forcible address to the people. He referred to the many emotions which then possessed him; to the encouraging aspect of the times; to the remarkable nature of that Meeting, and to the peculiar joy it inspired. He expressed his confidence in Providence, and pledged himself and his brethren to go forward cheerfully in the work; calling on the churches of England, at the same time, to pledge themselves to labor and pray for their success. He then urged, with great earnestness, the necessity of prayer, the trial of separation, and the importance of each one looking forward to the judgment-seat of Christ.

After an appropriate hymn, the Rev. J. Fletcher expressed his joy at being present at so penitential a Meeting; and took up the pledge of Dr. Philip, by assuring the brethren who were leaving us, how greatly they were beloved of us, how certainly they would possess an affectionate place in our memories and our prayers; and how fully the ministers and churches felt themselves engaged to support the great cause in which they were embarked, till death.

The Rev. A. Reed then commended the Missionaries and Meeting in solemn prayer to God, to the word of his grace, and the keeping of his providence.

This was altogether a remarkable Meeting. It is only once in a life time that one can hope to worship under such circumstances; and the effect on the congregation corresponded with the peculiarity of circumstance. The place was

crowded. The people were engaged three hours in the service, and the interest was not only sustained, but advanced, till the utterance of the benediction. The difficulty was to get the people to separate, and when they did depart, it was with the solemn and holy conviction that God had been in the place. May the many prayers offered for our beloved brethren, be richly answered; and may those prayers return on the churches and ministers offering them, in enlarged blessing on themselves.

On Saturday, July 18, the whole of the Missionaries sailed from Gravesend, in the ship *Charles Kerr*, Captain Brodie, for South Africa and the East Indies.

From the *Philadelphian*.

THE CHURCH AMONG THE CHICKASAWS.

A friend has favored us with a very interesting letter, from a Missionary of one of our Benevolent Institutions, who, in July last, spent a few days among the Chickasaw Indians at Tokshish, a station of the American Board. We present to our readers the annexed very pleasing account of the work of grace in the wilderness, which the writer witnessed; and in which he was permitted, for a season, to be the "messenger of God for good."

"On the Sabbath at 11 o'clock, A. M. we preach in a school-house to about 150 persons, of various nations and colours. At 3 P. M. we preach to the Chickasaws alone. Last Sabbath, about 40 of these assembled, as usual, at one of their houses. At the same hour, the Sunday School meets at Tokshish. At night, we preached on Br. Holmes' piazza. On Monday evening, is anxious meeting for the Indians; on Tuesday, for the negroes; on Wednesday and Saturday, prayer meeting and lecture. Some nights we can hardly retire to rest; for persons remain and beg instruction. On Sabbath morning, I wished to walk alone to church; but an anxious young negro came after me, and said, "I would like to hear some of the gospel as we are *gwan* along the road, if you please." Such instances constantly occur.

"Let me tell you something about our late religious council, or camp-meeting. In the woods we erected a pulpit, in a large bower, and prepared many hewn logs for *peus*. Around these, at short distances, were the tents, in which the Indians slept, and the fires at which they cooked. A large number, from different parts of the nation, were present, and very attentive. Two converted Choctaws, and Brother Byington, who preaches fluently in their own language, added interest to the meeting. Sometimes we preached through an interpreter.—The converted Indians gave assistance; for they appear always ready to exhort and pray. Four days we continued to worship, in good order, with short intermissions, from the rising of the sun till nine o'clock at night. On Sabbath, 7 adults were baptized and admitted to this church; which now consists of more than 70 members, who seemed to be more pious than the majority of churches I have known. Beneath our bower, in these ends of the earth, it was pleasant to sit at the table of Him, who by assuming our common nature and bearing our sins, hath made us brethren. A deep so-

lemnity pervaded the assembly. Some had never before heard that Jesus had died, or seen the emblems of his body and blood; and many could say, what few white men there could say, "the first time we saw and heard these things, our hearts *cried*." When the table was removed, an invitation was given; and fourteen Indians and thirty negroes came to the anxious seats. To the Indians this was a novelty; and the chiefs made inquiry in public respecting its nature; and whether to come there connected them with the church.

"These inquiries were satisfactorily answered by a pious Indian. An old chief stated that he had been a bad man and would retain his seat; but said the young people should go. His wife went and he was affected; but, generally, an Indian feels a terrible struggle before he takes this step. Many a tear was shed, which the stern eye of an Indian could not withhold. On Monday, the anxious stood in a line, along which the ministers and church members passed, shaking hands, and saying farewell—giving an occasional word of advice while an appropriate hymn was sung. There was weeping amounting almost to excess. Oh, this was a good meeting—it refreshed the church, and arrested the attention of the nation.

"After the meeting we went 25 miles and preached twice in the yard of the King; who probably never before heard the gospel. He and his nobles were attentive, and have promised to collect their people soon to hear this new talk. He, as the custom is, sends a bundle, containing as many sticks as there are days till the meeting. We thought ourselves happy men, as we always do when we preach Jesus in shades and cabins. The people often came from ten to twenty miles to meeting. Yet there remaineth much land to be possessed. Thousands are dead; and utterly ignorant of Christ. We have visited a man of fine talents and natural disposition, just dying of a pulmonary disease, he has several times heard the gospel—O how great is his anxiety—how he laments his situation as a poor heathen—but he can scarcely speak;—a most affecting spectacle! Sister R. and I went to a camp-meeting among the Choctaws, near Mayhew. The Lord was evidently there. The King and 19 others were baptized, and 90 were anxious. We hear the work goes on. In fact this seems to be a gospel country; and is happy in its removal from white men."

The most striking exhibitions of the power of the gospel, within our knowledge, are to be seen among those, of whom it hath been often said, 'There is no hope.' The churches, generally seem to be at rest, throughout all the land, and the impenitent, 'wholly at ease and quiet;' and the Holy Spirits seems to say to us, 'since you judge yourselves unworthy of eternal life, lo, I turn to the tribes of the desert.'

PRESBYTERY OF UPPER CANADA.

Among other important business transacted at a late meeting of the United Presbytery of Upper Canada was the formation of an Auxiliary Missionary Society for the Home District,

and the establishment of a Literary and Theological Seminary, for the education of young men of piety and ability for the gospel ministry, as soon as circumstances will permit.

Miscellaneous Intelligence.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—NO. VIII.

On the 17th February, 1792, an additional article was signed at Philadelphia, by Henry Knox, Secretary of War for the United States, and seven chiefs and warriors in behalf of the Cherokees. As this article was the result of a distinct negotiation, held seven months after the execution of the Treaty of Holston, it may with propriety be called the **THIRD TREATY** between the United States and the Cherokees. It provided, that the annuity, given by the fourth article of the next previous treaty, should be raised from \$1,000 to \$1,500; and it declared that this annual sum was given "in consideration of the relinquishment of lands," which had been made in that treaty. Of course, the United States admitted, that the Cherokees had possessed lands, on the outside of the limits established by the treaty, which lands they had relinquished to the United States.—This additional article was a confirmation of the Treaty of Holston, after ample time had elapsed for consideration.

FOURTH TREATY WITH THE CHEROKEES.

This document was executed at Philadelphia, on the 26th of June, 1794, by Henry Knox for the United States, and thirteen chiefs for the Cherokees.

After a preamble, which states that the treaty of Holston had "not been fully carried into execution by reason of some misunderstandings," and that the parties were "desirous of re-establishing peace and friendship."

Art. 1st declares, "that the said treaty of Holston is, to all interests and purposes, in full force, and binding upon the said parties, as well in respect to the boundaries therein mentioned, as in all other respects whatsoever."

Art. 2d stipulates, that the boundaries shall be ascertained and marked, whenever the Cherokees shall have ninety days notice.

"Art. 3. The United States, to evince their justice by amply compensating the said Cherokee Nation of Indians for relinquishments of land," made 'by the treaty of Hopewell and the treaty of Holston,' agree to give the Cherokees, in lieu of former annual payments, \$5,000 a year in goods.

Art. 4. The Cherokees agree that \$50 shall be deducted from their annuity for every horse stolen by any of their people from the neighboring whites.

Art. 5. These articles to be permanent additions to the treaty of Holston, as soon as ratified. They were soon after ratified.

It has appeared, in the course of this discussion, that the treaty with the Creeks, in 1790, was the basis of the treaty of Holston, in 1791. This was confirmed in 1792, and again, expressly and solemnly, in 1794. Thus we have four distinct documents, which received the approbation of General Washington, and his cabinet, all agreeing in the same principles, and all ratified by the Senate of the United States. Several other treaties, in which the same principles were involved, were formed with other tribes of Indians, during the same administration. In one of these, the United States engaged, that they 'will never claim the lands reserved to the Indians;' but that the Indians 'shall have the free use and enjoyment there, until they choose to sell the same to the People of the United States.'

FIFTH TREATY, OR TREATY OF TELlico.

This treaty was signed "near Tellico, on Cherokee Ground," Oct. 2, 1798, by Thomas Butler and George Walton, Commissioners of the United States, and thirty-nine Cherokee Chiefs and Warriors, in the presence of Silas Dinsmore, Agent of the United States among the Cherokees, and thirteen other witnesses, among whom was the late Mr. Charles Hicks, who acted as interpreter on the occasion.

The treaty begins with a long preamble, stating the reasons why it was necessary to make another treaty; and among the reasons are these two clauses: viz "for the purpose of doing justice to the Cherokee Nation of Indians;" and "in order to promote the interest and safety of the said States."

Art. 1. Peace renewed and declared perpetual.

Art. 2. The treaties subsisting between the parties in full force; "together with the construction and usage under the respective articles; and so to continue."

Art. 3. Limits to remain the same, "where not altered by the present treaty."

Art. 4. The Cherokee Nation "do hereby relinquish and cede to the United States all the lands within the following points and lines:" [Here follows a boundary, by which a considerable district of land, in East Tennessee, was ceded to the United States.]

Art. 5. The line described in the treaty to be marked immediately, "which said line shall form a part of the boundary between the United States and the Cherokee Nation."

Art. 6. In consideration of the preceeding cession, the United States agree to pay \$5,000 on signing, and \$1,000 annually, in addition to previous stipulations of this kind; "and will continue the GUARANTY OF THE REMAINDER OF THEIR COUNTRY FOREVER, as made and continued in former treaties."

Art. 7. A road granted by "the Cherokee Nation," across a small corner of their country, to the citizens of the United States; and in consideration of this grant, the Cherokees are to be permitted "to hunt and take game upon the lands relinquished and ceded by this treaty," until settlements shall make such hunting improper.

Art. 8. Due notice to be given of the payment of the annual stipends, and the United States to furnish provisions for a reasonable number of Cherokees, who shall assemble on these occasions.

Art. 9. Horses stolen from Cherokees by whites to be paid for by the United States; and horses stolen from whites by Cherokees, to be paid for by a deduction from the annuity.

Art. 10. The Agent of the United States, residing among the Cherokees to have a sufficient piece of ground allotted "for his temporary use."

Lastly, this treaty to "be carried into effect on both sides with all good faith."

The treaty was ratified soon after by President Adams, and the Senate of the United States.

A few remarks on this treaty may not be improper.

The words *cede*, *nation*, and *guaranty*, are used in the same senses here, as in the treaty of Holston, seven years before. During the interval, the Government of the United States had been frequently employed in making treaties with numerous tribes of Indians; and it is safe to say, that in no period of our national history, was the meaning of public documents more thoroughly weighed, or the tendency and ultimate effect of public measures more seriously considered; and the world may be challenged to produce an example of the administration of a Government over an extensive territory, and over a people in new, various, and complicated relations, in which fewer mistakes, either theoretical or practical, were made, than during the administration of General Washington.

The parties were so careful of the inviolability and integrity of the Cherokee territory, that the use of a short road, in the Northern extremity of that territory, (now in the State of Kentucky,) at a great distance from the actual residence of the Cherokees generally, was made the ground of a solemn treaty stipulation, an equivalent was given for it. Nay more, the Agent of the United States, residing among the Cherokees to distribute the annual payments, to encourage the natives in agriculture and manufacturers, and to execute the treaties in other respects, could not claim even the temporary use of land for a garden, or a cow pasture, till this small convenience was allowed him by treaty.

The United States not only acknowledge former treaties, and declare them to be in full force; but "the construction and usage under their respective articles" are acknowledged, ratified, and declared to be the rule of future usage and construction.—This is a very remarkable provision; and was doubtless adopted to quiet the Cherokees in regard to encroachments feared from the United States. The construction and usage, under the previous treaties, can be proved at this day, by living witnesses, and by public archives, to have tended invariably to this one point—that the Cherokees were to retain the unimpaired sovereignty of their country; and that to enable them to do this permanently, and in the most effectual manner, they were to be taught all the common arts of civilized life. To this course they were urged, in the most affectionate manner, by letters written with Gen. Washington's own hand. This was pressed upon them at every council, and habitually in private, by the Agent of the United States, in pursuance of written and verbal instructions from the head of the War Department. No historical facts can be proved with more absolute certainty than these; and there is not, it is believed, even the pretence of any evidence to the contrary.

It appears, moreover, in the preamble to this treaty of Tellico, that the "misunderstandings," had arisen, because white settlers had transgressed the Cherokee boundary, "contrary to the intention of previous treaties;" and that these intruders had been removed by the authority of the United States.

Again: this treaty was negotiated by George Walton, a citizen of Georgia, in whom that State reposed great confidence, and by Thomas Butler, commanding the troops of the United States, in the State of Tennessee; and it was executed, (to use its own language,) "on Cherokee ground."

Thus, the country of the Cherokees is called, as I have already shown, "their lands," their "territory," their "nation" and their "ground." These epithets are used, not by careless letter writers, nor in loose debate; but in the most solemn instruments, by which nations bind themselves to each other. And what is there on the other side? It is said, or implied, that the Cherokees had a qualified title? a lease for a term of years? a right to hunt, till Georgia should want the land for growing corn or cotton? the privilege of administering their own laws, till Georgia should exercise her rightful jurisdiction, as a sovereign and independent State? Is there any thing that looks this way? Not a word; not a syllable; not the most distant hint. While it is asserted in various forms, and implied more than a hundred times over, that the Cherokees were a nation, capable of treating with other nations; that they had a country, which was acknowledged to be indisputably their own; that they had a government to punish criminals and to deliver up renegadoes; and that they were to become a civilized people, permanently attached to the soil: there is not, in all these instruments, a single intimation, or ground of plausible argument, to the contrary.

Lastly, this treaty not only adopts the word "guaranty" from the treaty of Holston, but inter-

prets it, (as every civilian in Europe and America would have done,) to be applicable to "the remainder of their country FOREVER;" that is, (for the meaning can be no less,) the Cherokees were to retain the clear title and unincumbered possession of the remainder of their country, which they previously had of the whole; and such title and possession were guaranteed to them forever, by the power and good faith of the United States.

WILLIAM PENN.

COLORED PEOPLE IN OHIO.

CINCINNATI, JULY 6.

The Supreme Court, at their late sitting in this county, decided that the law of this State, regulating the settlement of coloured people among us, is constitutional. In consequence of that decision the Trustees of this township have notified them, that they must leave in thirty days, or the law, which requires that they shall individually give bonds to the amount of \$500, will be put in force against them.—They in their turn, have assembled to the amount of two thousand, as they have represented, and chosen their delegates, to make arrangements for their final removal, and ask for three months to effect that object. We think their request reasonable, and that it ought to be granted. We consider this class of people as a serious evil among us, but this evil has been brought upon us by the whites, with great injustice to them. The only remedy afforded is, to colonize them in their mother country. Now is the time for Colonization Societies "to be up and doing."—*African Repository*.

MASSACHUSETTS SABBATH SCHOOL UNION.

From the fourth Annual Report, we learn that the Massachusetts Sabbath School Union has already 400 schools connected with its auxiliaries, which is an increase of 70 schools during the last year. In the 244 which have been reported, there are 4,706 teachers, 31,890 scholars: 232 teachers, and 145 scholars, who have been added to the church during the last year, and 54 who are now ministers or are preparing for the ministry. This aggregate, applied to the 400 schools, makes the whole number of teachers 7,714, of scholars 52,278, of teachers added to the church the last year 380, of scholars 237, and of ministers or those preparing for the ministry 88; being an increase in the year of 2,462 teachers, and 13,037 scholars; which is more than double the whole number connected with the Union three years since.

In 139 schools there are 30,708 library books. Applying this aggregate to the 400 schools, (which may be safely done) the whole number of volumes in the libraries of the auxiliaries is estimated at 88,368.

From May 24, 1828, to May 24, 1829, the sales in the Depository amounted to about \$12,000, which is more than double what had been made before, since its establishment. The Committee have put the prices of their books so very low, that notwithstanding the business of the Depository has so rapidly increased, and been managed with the most rigid economy, still its profits have only exceeded its expenses \$200 or \$300.

The Publishing Committee, appointed by the Board, May 31, 1828, have issued nine new books, either original or such as had never been printed in this country, for the use of Sabbath Schools. The first edition of seven of these books contains 17,000 bound volumes; the other two, 20,000, unbound. They have also published a Class Paper, a Lithographic Map of Palestine, a Catalogue of the Books in the Depository, and the Sabbath School Treasury.

They now have several works in press, and more in the hands of good authors. The Committee has labored diligently to purge the Depository of Books unsuitable for Sabbath School libraries, and to enlarge the variety of miscellaneous books, of such a character as they can recommend for the use of either or all the denominations connected with the Union.

WINTER SCHOOLS.

More than 50,000 schools will soon commence their winter operations in the United States.—The question whether they are well or ill-managed is one of no small importance to the future destinies of our republic. Without attempting to explain in detail how this question may receive a favorable answer, three measures may be proposed which never have failed, and probably never will fail, wherever adopted, to produce the most favorable results.

1. Supply every school with a few articles of Infant School, or Lyceum apparatus, especially upon Geometry and Natural History.

2. Establish weekly or other stated meetings of teachers, for their mutual improvement in their high and responsible profession.

3. Encourage the meetings of the eldest members of all the schools in a town, to be questioned and exercised together, by the aid of apparatus and other facilities not so easily procured for each school separately.

From the distinguished success which attended these measures in numerous towns last winter, and from the great ease with which they may be adopted in every school in the Union, it is most earnestly hoped that no one will have them neglected for another winter.—*Bost. Rec.*

Western Sabbath School Union.—The 4th anniversary has been held at Utica, and the assembly was unusually large. In consequence of the sickness of the Corresponding Secretary and the occasional absence of the General Agent, there has been but little advance. No conversions in the schools were reported, though it is believed some cases have occurred. A subscription was commenced towards a fund for the support of the Agent, and \$214 promised at the meeting.—*W. Rec. abr.*

THE BIBLE IN PRISON.

"No other book, nor all other books together, could supply the place of the Bible, in prison. When this is the only book with which the prisoners are supplied, they read it often and much; become very curious to understand its meaning; select pungent passages, and turn down the leaves where they are; and in a few months gain a valuable knowledge of the scriptures. Some of the prisoners, who were ignorant of

the alphabet, in the prison at Sing Sing, with no other book than the Bible, learned to read it, in four or five weeks; afterwards became greatly interested in committing the scriptures to memory; and in a few cases gave evidence that the effect was not lost on their consciences and hearts. In the prisons at Auburn and Sing Sing, where about eleven hundred prisoners are confined, in as many separate cells, at night, they are supplied by a law of this State, with eleven hundred Bibles, or as many Bibles as there are prisoners. In the prison at Wethersfield, also, each convict is supplied with a Bible, by the Connecticut Bible Society; and in these prisons, nothing has been more surprising and delightful than the attention which has been given to the word of God. In the Connecticut prison, in one instance, a citizen was curious to know what proportion of the convicts would be found, at a given time, reading the Bible. He entered the prison, after the prisoners were locked up at night, and passed around the block, and looked into the solitary cells, through the grates, upon thirty six prisoners. They were all engaged without one exception, and each, without the knowledge of the others, in reading the Bible; and not only so, they had set their supper down upon the floor of their cells, to remain there till they improved all the time before dark, in reading the Bible—thus preferring the word of God. A similar interest in reading the scriptures is maintained at Auburn, where a very large proportion of all the convicts, as they are passed on the Sabbath, at their cell doors, are found reading the scriptures. How far the unusual interest manifested in reading the scriptures in prisons constructed and managed on the principles of those of Auburn, Sing Sing, and Wethersfield, is promoted by the opportunities for solitude, which are furnished, and the deprivations of other books, to which they are subject, we cannot tell; but one thing is certain, in these circumstances, there is no book like the Bible: none like it in its history, which is read with the greatest eagerness in prison: none like it in its poetry, for there are many minds in prison which can see its beauty in this respect: none like it in its sanctions, which are awful to the mind in the solitude of a prison: none like it in its invitations and promises, which are as the balm of Gilead to the wounded spirit in prison; none like it in its miracles. No other book, nor all other books together, could supply the place of the Bible in prison.—And the time which is spent in reading it, and the rapidity with which a right understanding of its meaning is acquired, and the gratitude which is manifested, in many cases, for its consolations, and the restraints imposed by its sanctions, and the hope and astonishment excited by its promises and miracles, while it speaks volumes in favor of the new prisons where the Bible is so much used, and the system so well calculated to increase its use, affords instructive lessons concerning the value of the Bible, wherever it is not a neglected book.—*Prison Discipline Report.*

PRISON DISCIPLINE.

"An intelligent convict at Wethersfield, who came there from the old prison at New-

gate, was asked by a citizen how he liked the new prison? when a conversation in substance as follows took place:—*Convict.* I do not know. *Citizen.* Is not the food better? *Convict.* Yes. *Citizen.* Is not the clothing better? *Convict.* Yes. *Citizen.* Is not the lodging better? *Convict.* Yes. *Citizen.* Are not the officers better? *Convict.* Yes. *Citizen.* Why then is not all better? *Convict.* You do not understand it. *There*, by day and by night, it was hail fellows well met; and *here*, the last thing at night is prayer, then retirement, where we see no one and speak to no one during the evening; then go to bed, but cannot go to sleep; but *think, think.* If we get to sleep, and awake in the night, we see no one, and hear no one; but *THINK, THINK.* When the morning comes, and we go out, the first thing is prayer. We see our fellows, but say nothing; and at night, again, after prayer, we go alone, and *THINK, THINK.* This is the difference.

ABSTRACT OF INTELLIGENCE.

We select from the Boston Recorder, the following items from London Magazines for August.

Sabbath Profanation.—A writer in the Evangelical Magazine reprehends, with just severity, a public concert recently given, on a Sabbath evening, by the Countess of St. Antonio, to a distinguished party of nobility, including the Duke of Wellington and Earl Dudley. He wonders what the bishops and clergy are about that they do not remonstrate.

Persecutions of the Protestants have been renewed in Switzerland, after a season of respite. M. Alexander Lenoir of Villeneuve has been imprisoned, fined, and finally banished for a year, for holding a religious meeting at Payerne on the 5th of January last.

Palestine.—Letters have been received from Rev. Joseph Wolff at Jerusalem, down to March 9th. He arrived there Jan. 7th. His health was indifferent; that of lady Georgiana was good. In a letter of Jan. 8th, he says, "You will be surprised to find my letter dated from the city of Jerusalem in these troublous times. After we had taken at Cairo our passports for Yemen, Lady Georgiana said, 'Let us go to Jerusalem; and to Jerusalem we went, and at Jerusalem we are, residing in the convent of Mar Michael, situated upon Mount Calvary; and at Jerusalem we hope to stay.'" [He then gives some account of their journey of 22 days, which was not without its perils, and adds,] "We are now at Jerusalem, where the English name is as much hated by the Turks as that of the Russians; but still I have now already been visited by more than twenty Jews, as well Spanish as Polish, to whom I proclaimed openly salvation by Jesus Christ, without the least preface; yea, even more distinctly, more openly than I ever did before. I have distributed among them Hebrew Bibles and Testaments; and though I was very ill, for I had taken a cold on the road, I was visited by my brethren, and upon my sick bed I am arguing with them."

Number of Jews.—The Rev. Dr. Rowan, of New-York, who has been some time in Europe, as agent of the American Jews Society, engag-

ed in investigations as to the number, condition, and character of that scattered people, has furnished a short article for the London Home Missionary Magazine. He believes that the common estimate of the number of Jews in the world is too low; and adds, "I am persuaded that the number of Jews of the two tribes alone, now on the face of the earth, is at least 10,000 - 600. and over this mass of human souls the Christian world is slumbering."

Spread of infidelity in France.—Can we wonder at the increase of infidelity, or feel surprised at the fact stated in the *Revue Encyclopedique*, that 5,768,900 volumes of the most celebrated French infidels have been sold since the year 1817.—*Record*.

Obituary.—Died at Hoxton, July 14th, Mary, the amiable and affectionate wife of Rev. Eustace Carey, Baptist Missionary in India, aged 45. On the return of Mr. C. from India in 1825, his own health was so much reduced, as to lead very generally to the apprehension that his earthly labors must soon terminate. Then, and for some time afterwards, Mrs. Carey appeared unusually strong and healthy, considering the number of years she had spent in an Eastern clime. But, in the providence of God, the former has been permitted to recover some tolerable portion of health, while the latter, after a lingering illness of nearly two years' duration, has sunk into the silent tomb. Mrs. Carey, in her last hours, was strengthened to bear a pleasing testimony to the value of the gospel she had long professed, and will be remembered by a numerous circle of Christian friends, with the most affectionate respect. Two children survive to unite with her much afflicted husband, in deploring her loss.—*Bap. Mag.*

DESTITUTION OF MINISTERS.

According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church 1,598 preachers of the gospel, and 2,070 churches; leaving four hundred and seventy-two more churches than ministers.

In the six western Synods of the Presbyterian Church, there are 685 congregations organized, and only 37 ministers.

In the state of Ohio, there are more than 100 presbyterian congregations destitute of a minister. 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the river Mississippi, from New-Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the Sabbath, in the English language.

There are between two and three hundred destitute congregational churches in Maine, New-Hampshire, Vermont, Massachusetts, and Connecticut.

There are four hundred congregations in the German reformed church, and but 30 ministers, and 10 students in the seminary.

In the Philadelphia Baptist Tract Magazine, January 1829, four thousand and fifty-six baptist churches are reported, and two thousand eight hundred and twenty-two ministers, leaving twelve hundred and forty-four destitute churches.—*Quar. Reg. Ed. Soc.*

GENERAL CONVENTION OF VERMONT.

This body met at Woodstock on Tuesday, Sept. 8. and was opened with a sermon by the Rev. W. Child, of Pittsford. Rev. T. A. Merrill was chosen Moderator, Rev. W. Child, and J. Steele, Scribes. There was an unusually full attendance of delegates from the several Associations; only one from a Consociation. Delegates were admitted on application, from the Essex County Association lately formed in the state of New-York. From the narratives of the churches it appeared, "that the great objects of Christian efforts are steadily advancing; and, though few instances of conversion, and fewer revivals are reported, than in former years,—which should lead us to fervent prayer for the effusion of the Holy Spirit—yet the history of no past year would justify higher hopes of future prosperity." On Wednesday evening, a sermon was preached by Rev. Dr. Bates, from Ps. cxix. 9. Meetings for prayer were held on Wednesday and Thursday mornings. In connexion with this meeting, several Benevolent Societies held their anniversaries. The whole was closed on Thursday afternoon, by the administration of the Lord's Supper.

The North-West Branch of the American Education Society met on Tuesday evening. The report showed a pleasing increase of good, accomplished by the Society during the year.—Rev. Mr. Cogswell, agent of the Parent Society, Rev. J. Tracy, Rev. A. Chandler and Rev. D. A. Clark, addressed the assembly. Mr. Chandler moved, "that we endeavor to raise for the Parent Society, the coming year, as much money as is required to be expended on beneficiaries within the State." He pointed out the retrenchments, some of them already commenced, by which it might be done, without injury to any one,—with only a little beneficial self-denial. Mr. Clark represented the motion as a proposal "to make one mighty effort, and *try to be honest*;" for it contemplated nothing more than to defray the expenses of educating our own beneficiaries for the ministry. The resolution was adopted.—*Bost. Rec.*

AN EXAMPLE FOR FEMALES.—At the late meeting of the Domestic Missionary Society in New-Hampshire, the Rev. Mr. Storrs, of Massachusetts, related the following anecdote.

In a destitute town at the West, three unmarried females, feeling their own and their neighbors need of the stated preaching of the gospel, resolved that with the blessing of God, they would obtain a minister for that place. They formed a little sewing society. By that and other means, they after some time obtained the sum of forty dollars. They then sent to the American Home Missionary Society for a missionary, promising that if the Society would employ one there for six weeks, they would support him six weeks longer. They could not be denied. The minister went, was heard, his labors were blessed, a church was formed, a society gathered, a house of worship built, and now, through the labors of these three females, the stated preaching of the Gospel is there enjoyed, and the several benevolent objects of the day receive aid. All this was done in the short space of five years.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

THE COUSINS.

In early life, the Vicar of Arundel had lost the partner of his affections, who left him a son and two daughters, to whom he tenderly supplied the place of a double parent. The former had in every respect been a comfort to him, and was settled at a great distance: the eldest daughter, who sweetly repaid all his affectionate care, was, to his utmost satisfaction, united with a gentleman in the neighborhood, temporally and spiritually a help-meet for her. But alas! how uncertain is the duration of earthly happiness: she had scarcely been married one year, when, by a peculiarly distressing accident, she was suddenly deprived of her beloved husband. The shock was most severe, and her health particularly delicate: she gave birth to one sweet babe, and followed him to the silent grave. That babe, the little lovely Jane, was soon pressed to the bleeding heart of her grandfather: in his house she found a happy home, crowned with every reasonable indulgence, and above all, with every spiritual advantage. Her advantages had not been lost upon her; she was now in the bloom of youth, the ardent, yet humble follower of the Redeemer; the dutiful, grateful, useful child of her revered parent; the mistress, and ornament of the vicarage, respected and beloved by all its servants. In the parish of Arundel, she was known as the friend of the aged, the comforter of the distressed, the helper of the sick and needy; the instructor of the young.—"While the cup of life is sweetened by such a treasure," her grandfather would sometimes say, "can I complain of any other ingredient?"

But we have not yet mentioned the heaviest trial, which this venerable saint had been called to experience. Frances, his youngest daughter, had, entirely against his consent, married a worldly man; nay one who had even imbibed infidel principles. Sir George Wilmot was indeed rich and great: but what shall it profit if we gain the whole world and lose our own souls? Frances was always giddy and headstrong; the sweet but sober pleasures of true piety had no charms for her; and now, in the sad school where she had placed herself, her father had the grief to observe her mind becoming daily more hardened through the deceitfulness of sin; while a growing indifference to, and almost contempt of, religion, were too often manifested in her conduct. His spirit was sorely troubled: yet would he still place prayer after prayer on the record of the Most High, whilst against hope he believed in hope, and sometimes encouraged himself by the thought, that these fervent petitions might perhaps be graciously answered, when the tongue that had uttered them was silent in the tomb.

No serious affliction had at present visited her; but he trusted, that should God in mercy send such a season, the Holy Spirit might employ it as a means to recal early instruction, and lead her in the day of adversity to consider.

Lady Wilmot had several children, but it did not suit her gay and volatile disposition, to confine herself to their education. They were all sent to fashionable boarding-schools, and it was at the time when Eliza, the eldest, was considered sufficiently accomplished to take leave of her instructors, that she came, to visit for a few weeks, her grandpapa and cousin.

Eliza Wilmot was naturally good-natured, lively, and possessed of sufficient talents to render her a useful and respectable member of society; but her talents had been neglected, and her sprightliness so perverted, as to become the cause of much evil. Vanity was her besetting failing, and the love of admiration often led to conduct, highly disingenuous, instead of that artless simplicity, which is one of the brightest ornaments of youth. She felt a constant desire to make the most of all her acquirements, and thought it a point of good management to gain credit for more than she possessed. The plan she had pursued at school nursed this deceitful propensity, and at the same time kept her from any serviceable, or creditable acquaintance with the things which she professed to learn. For if she could repeat lessons by rote, which she took no pains to understand, and her exercises were done with tolerable correctness, by herself or others, her instructors were satisfied, and this was all for which she felt concerned. Thus Eliza had acquired a smattering of every thing, and was grounded in nothing: while habit had rendered serious application to any subject almost impracticable. She was in fact, a complete presumptuous, according to the sense that has been already annexed to the term. It is scarcely needful to say, that under the instruction of the good old vicar, Jane had grown up exactly the reverse: whatever she knew, she knew thoroughly—traced effects to their causes, and things to their principles. Yet so humble and unobtrusive were her manners, and so remote from display, that Eliza had little idea of her mental, or acquired superiority, and in comparing herself with her cousin, actually placed the balance considerably in her own favor. She was much amused at the rustic simplicity, as she styled it, with which Jane smiled at her rhodomontade expressions, and longed for an opportunity to relate to the admiration of their country friends, some of those anecdotes, which, decorated by her own variations, had often before been told with success:—for it was a settled practice with Eliza, never by attending to correctness, to hinder the effect of her tales.

One morning shortly after her arrival, she went into Jane's room and found her reading. "What book have you there, cousin Jane?" she enquired.

"Scott's Life of Napoleon, dear."

"O what an undertaking! I have heard a great deal of that work, though I have never met with it. But surely you do not mean to wade through it all."

"O yes, I enjoy it exceedingly, I am very fond of history; and these events having happened almost within our own remembrance, the account of them is doubly interesting."

Eliza took some of the volumes; turned over page after page; read the titles of many of the chapters, and here and there an anecdote. She then threw the book upon the table, and joining her hands above her head, stretched herself, and sighed, and yawned, as she said, "Well, I must run round the garden, and see if I can find a pretty rose to draw from."

That afternoon, the family was engaged to dine with a Mr. and Mrs. Barker, a gentleman and lady in the neighborhood, who were deeply attached to the vicar and his grand daughter. On this, occasion, as Eliza glanced her eye over her cousin, she could not restrain a feeling of superiority, while contrasting the simplicity of Jane's appearance, with her own fashionable attire, and she thought within herself,—well, though I am almost lost in a London horizon, here, at least, I am likely to appear as a star of the first magnitude.

Now it so happened that a brother of Mr. Barker's was then staying with him. A young man, in his own opinion, extremely clever, and certainly possessed of that dangerous talent, from which a person is generally styled, very satirical. And as his sallies often raised a smile, he fancied his wit was the object of admiration, when, in fact, it more frequently excited fear and dislike. With his high opinion of himself, he combined a most unamiable contempt for others, and never would he lose the opportunity of making a pointed remark, from the consideration that it might wound the feelings of those with whom he was conversing. By this gentleman, when they met at tea, Eliza was seated, and in the course of some desultory conversation, he mentioned one or two of the publications of the day.

"I have lately met with a very interesting work," observed Eliza. "Scott's Life of Napoleon."

"Have you?" he answered, carelessly.

"I was very much amused," she continued, with an anecdote I read in it this morning." "On one of Bonaparte's expeditions, a hundred learned men were attached to his army, to examine the antiquities they might meet with, and to gain all the information they could, with respect to ancient arts and literature. Asses were provided for them to ride upon, and when it was needful to give battle, they were placed in the centre of a square, that no harm should come to them. But the appendage appeared so ridiculous, even in the eyes of the soldiers, that shouts of laughter would burst from them as they exclaimed, 'make room for the asses and the savans;' and they used to call the asses *demi-savans*."

"I should think," added Eliza, turning with a smile to her auditor, "no army before, ever comprehended such a division."

"Probably not," replied young Barker; appearing ignorant of the book, though he had diligently read the whole. "What character was Bonaparte performing then,—General, or Consul, or Emperor?"

"I really cannot exactly recollect at what period of his life it took place: I dare say he was,—perhaps Consul."

"But that you may easily ascertain by remembering the country in which it occurred; Egypt, Italy, or Russia, was it?"

"I have not yet read the book; I have only dipped into it here and there: therefore I was merely struck with the fact, without observing time or place."

"Then no doubt it was Russia," returned her companion, with an affected gravity, which only gave the more effect to his contemptuous smile. "The Russian expedition must have given a fine opportunity for examining celebrated antiquities, and throwing a light on ancient literature."

The faint and confused impression which remained on Eliza's mind, of the geographical information she had received at school, ran quite counter to this assertion, and she felt persuaded Mr. Barker was laughing at her. She blushed deeply, but fearful of committing herself still further, said merely, with a tone which implied some resentment,

"I intend to peruse the work attentively, and then I shall be better able to stand an examination; at present I have but just skimmed a few pages."

"O there is a great deal of valuable information often acquired in that way," rejoined the young man. "Without that system of skimming we should lose half the cream of conversation."

His brother, who had heard the discourse, and greatly disapproved that readiness, with which he delighted to discover and expose the failings of another, had been long endeavoring to catch his eye; at length he succeeded, and his own conveyed a most reproving glance.—Edward's tantalizing spirit, however, was not to be so easily curbed. He enjoyed Eliza's confusion, and chose to misunderstand the nature of the reproof, as if it applied to the sentiment he had just uttered, rather than to his unkindness in uttering it at all. With increased archness of countenance, therefore, he answered the look aloud:—

"Whipt cream I mean, of course: froth that is,—is it not?"

This explanation completed Eliza's mortification. Even Jane, though she hoped the lesson might prove useful to her cousin, felt a glow of displeasure pass over her cheek, at the rudeness and ill-nature with which it had been given; and anxious to relieve her from so unpleasant a situation, she called her attention to some prints that were hanging in another part of the room.

Eliza returned home dissatisfied and irritable, but as she did not allude to the cause, Jane, of course, said nothing on the subject. The

next day, however, on going into her room, she found upon her table, the following note.

"My dear child, I know you are so well assured of the deep anxiety I feel for your welfare, that I have no doubt you will receive, as a proof of my love, the few lines which I am intending to write to you.

"I felt for the unpleasantness of your situation yesterday, though I trust you will ultimately have no cause to regret it, as it may, if improved, be the means of correcting two or three evils, which I have, with much concern observed in your conduct.

"And first, my dear Eliza, endeavor to overcome that want of application which prevents you from becoming mistress of any subject. It certainly appears to me disgraceful to be ignorant on those points, respecting which we have had the power to become well-informed. To gain a superficial acquaintance with any branch of study, is useless and irksome, whereas true knowledge confers both power and pleasure. But though I offer you this advice, my love, as most desirable, it is nothing in comparison of the importance of avoiding every thing of trick or artifice; in fact, every thing inconsistent with uprightness and simplicity of character. Never pretend to any thing which you do not possess; and should credit, great or small, at any time attach to you through mistake, make a point of frankly disclaiming it at once. Believe me, it will render you more esteemed, and more happy, for deception generally leads to exposure, and even when that is not the case, it must leave on the mind itself a feeling of degradation and littleness.

"I enclose you, my dear child, three beautiful ornaments, and if I can but have the joy to see them worn near your heart, I assure you, they will render you far more lovely in my eyes, than all the gold, or pearls, or costly array which the wealth of an empire would be able to purchase. That heart, however, must be renewed and sanctified before it can be arrayed in the beauties of holiness. But I will not enlarge now, upon this point. I took up my pen, merely to assist you in the regulation of your mind, on subjects of a still more serious nature. I shall rejoice at any time, to converse with you. Fear not the least degree of gloom in connection with true religion, her ways, I can affirm from happy experience, are ways of pleasantness, and all her paths are peace. That the God of all mercy may incline my Eliza, early to seek an interest in his redeeming love and sanctifying grace, is the daily importunate prayer of her tender and affectionate grandfather."

The letter contained three elegantly embossed medallions, on which were written the words, **HUMILITY, SIMPLICITY, SINCERITY.**

May all the readers of this little tale, rise with an increased desire to possess these "inward adornings," and be led to seek them from above. So shall they have no cause to regret the time that has been spent in perusing this account of Eliza's visit to Arundel. A few more circumstances connected with that visit, may perhaps, at some future period, be presented to the readers.

(To be continued.)

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 3, 1829.

THE BIBLE EFFORT.

The Fairfield County Bible Society held its Annual Meeting in Fairfield on the 15th of September. The Rev. Mr. Cox attended as a delegate from the Parent Society, and addressed the Meeting. The Society resolved to pay over the money collected the last year to the Parent Society, and to raise in addition \$3000 within two years, as co-workers in the holy enterprise of supplying every family in the United States with the Bible, within that period.

His Excellency Governor Tomlinson, was chosen President of the Society.

INDIAN RIGHTS.

In reply to some remarks in the New York Observer, on the controversy between Georgia and the Indians, the Editors of the Charleston Observer says: "What has the State of Georgia done which any other state similarly situated would not have done? The State of Georgia has no controversy at all with the Indians; nor are we apprized of a single act of theirs, towards the shattered remnants of this unfortunate race, which indicates a disposition to treat them with injustice, unless it may be their running a new line through the Cherokee country, in regard to which a difference of opinion exists; and their refusal to permit the Indians to give witness, or be a party in any court created by the laws or constitution of that state. Now, whatever may be the integrity and virtue of a number, both of the Creeks and Cherokee, no white man would like to have his life and property jeopardized by the testimony of an Indian." Or (we would add,) an Indian by the testimony of a white man. We cannot see that the color of the skin can make any difference, other things being equal. Had we been born and brought up in Georgia, under the influence of slavery, we might have been taught by the power of habit and education, to believe that every white man was born to lord it over his brethren, provided his skin is black, or red, or yellow. But let the scale be turned;—let the Algerines enslave one of our countrymen as we do the blacks, or let the Turks oppress and extirpate the Greeks as Georgia would the Indians, and all Christendom would rise up in arms to defend them.

Is it possible (says the New York Observer,) that the Editor of the Charleston Observer does not know that the Legislature of Georgia have voted to extend the laws of that state over the Creeks and Cherokees after June, 1830? Does he not know that these Indians have always been free and independent nations, governed exclusively by their own laws, and acknowledging no authority but that of their own chiefs? Does he not see that this vote of the Georgia legislature will deprive them at once of their liberties, and reduce them to a state of the most humiliating dependence and vassalage? What is implied in extending laws over a nation but the claim of absolute mastery and lordship?

And what are the laws which Georgia proposes to extend over the Cherokees? The Editor of the Observer has given us a specimen of them in the very

paragraph which we have quoted. No Indian is allowed to give evidence in a Georgia court of justice. He is placed on a level with the negro slave. He may be robbed, he may be shot, in open day, in the presence of his family, by any straggling white man, and there is no law in Georgia that can touch the murderer. And yet the editor of the Charleston Observer can see no injustice in all this, and wonders that there should be any excitement on the subject! And the editor of the Columbian Star echoes him, and wonders that there should be any excitement on the subject!

Twenty thousand men, who have governed themselves from a time to which no record and no tradition extends back, and who have as good a right to govern themselves as the people of any state in this Union, are in a moment deprived of this dearest of all earthly rights! and still there are men, Christian men, Christian editors, stationed on the watch-towers of the land, and overlooking the scene of this iniquity, who, instead of sounding the alarm, strive only to drown the voices of their companions by the cry of "All's well." Shame on such watchmen, we say.

We call upon the editor of the Charleston Observer to show us what right Georgia has to extend her laws over the Cherokees. After having for so many centuries maintained the character of an independent nation,—after having, in this character, made treaties upon treaties with the government of the United States, what have they done to forfeit their rights? Have they suddenly become so savage and degraded that they are no longer competent to the business of self government, and must Georgia, therefore, interpose as guardian? No; their very crime is that they have ceased to be savages. that they no longer desire to subsist by hunting, that they have made rapid advances in civilization and arts, and above all, that they have adopted a written constitution! and are becoming in all respects like white men. On what ground then will the editor of the Charleston Observer justify Georgia in assuming the right to bring them under her laws? We confess that we are wholly at a loss to conceive, and until we have some new light, we must be permitted to pronounce it a bold and cruel usurpation.

TEMPERANCE SOCIETIES.

At a Camp-Meeting lately held at Somers, Conn., the preachers adopted resolutions recommending to all their Methodist brethren to join Temperance Societies, and appointed the Rev. Mr. Fisk, Principal of the Seminary at Wilbraham to prepare an Address to be published with the resolutions in the Christian Advocate.

1. We feel it our duty to unite in the Temperance Societies, because they are a combination of all the sober part of community of all religious parties, and of men of no religious party, in a good cause. We have never heard it claimed as a party thing: and we should be unwilling to allow that any one sect has all the praise in this work. So far as our knowledge extends, and we claim to have some knowledge on the subject, there is no other party in it than a general rallying of the friends of temperance to put down intemperance.

2. Another reason for recommending temperance societies is, that God in his Providence, has eminently owned and blessed their means to check intemperance. The object of Temperance Societies is, "To make a vigorous, united, and persevering effort, to produce a change of public sentiment and practice, with regard to the use of intoxicating liquors." And the effect thus far has been great. The last annual report of the American Temperance Society announces, that "the consumption of ardent spirits has di-

minished one-half in New-England, and one-third throughout the remainder of the land, in the last two years." And this we believe, so far as our knowledge extends, is not saying too much: from what we ourselves see and know, we think this statement true.—We are astonished at the effect. The whole community seems aroused, and the weight of moral power brought to bear on this point is immense. A number of the governors of the states, and a number of the state legislatures, have enlisted in this cause. Gentlemen of the bar, physicians, and medical societies, ministers of the gospel, and judges of the courts, are making common cause against this evil. And what has been the instrumental cause in all this? We hesitate not to say, it has been greatly owing to the systematic operations of temperance societies. Individuals, and individual ministers, have always done what they could, but a great part of the community were asleep, until this combination of moral power began to shed light, and excite feeling, on this subject. We have no doubt that God is in this work; and *God's way is the best way*, and we wish to walk therein.

Those who are unacquainted with the object and utility of these societies will find much instruction in the following article, which is copied from the New-York Mercantile Advertiser.

The object of Temperance Societies is, by persuasive methods alone, to induce the sober portion of the community voluntarily to relinquish the use of intoxicating liquors. They believe, that in a nation free and prosperous as ours, a voluntary reformation, accomplished by the virtue of the people, is the only remedy. This they know cannot be crowded any faster than considerate persons can be convinced.—But it is their desire to have in continual use all suitable means to produce that conviction. No person is to be reproached, merely because he does not all at once discover the necessity that there is for universal abstinence, or the utility of societies for this subject. Thinking men must have time to think, and judicious men time to judge. Particular forbearance is due to respectable persons somewhat advanced in years, who have been so long accustomed to the use of a little, that to take it away, seems like tearing from them one of the comforts of declining years; and who have maintained self government so perfectly, that to call on them to join a Temperance Society, is apt to strike upon their minds like disrespect, which they are conscious of not deserving. But such may be properly reminded, that the probability of successful resistance diminishes; and that a sober man, after having indulged moderately for many years, is too liable to dismiss his guard. "I know drinking will never injure me, for I have governed myself these forty years, and can do it the rest of my life." Thus the watch is withdrawn, at the very time when it is most needed, and respectable men fall by little and little.

Such being the object of temperance societies, such the necessity for their exertions, and such the spirit which characterises their movements, it is obvious that any person is very ill employed in treating their enterprises with contempt or ridicule. Even if their plans were perfectly visionary, the very idea of attempting a remedy for so great evils is too noble to be sneered at by a generous mind. But it is not a vision.

The increased enjoyment and conscious serenity of so many temperate, and the actual rescue of no small number of the intemperate, shews that it is no dream. I honor not the feelings of a man who can find subject for his mirth in the degradation of the drunkard, and the wretchedness which his abasement brings upon his family and friends; or in the joy which swells the hearts of many a father, wife or child, whose dearest earthly friend is now safe from this ruin.

There are some persons whose course in relation to temperance societies is more decided. A year ago I spoke to a person on the subject, who flew into an immediate passion, saying, "I'll have nothing to do with it: I get my living by selling rum." So it was no matter in the eyes of this most benevolent individual, how many of his fellow creatures purchased death from his shop, so he got his living by it. In fact the far greater number of those who have attempted to live in this way, have eventually died by their own poison, besides introducing their children to a ruinous familiarity with the destroyer. I can scarcely conceive the state of that man's mind, who is so wrapped up in self-interest, as to be angry at the efforts that are now making to alleviate and finally remove these shocking evils. What can his heart be made of, who would willingly hinder any farther use of the pulpit, the press, or any other means for promoting temperance? Much more noble was the declaration made not long since by an importer—"I had rather have my children penniless, in that healthy state of society which the temperance reformation is going to produce, than all the money I ever made or can make by the sale of ardent spirit."

There is another class of persons who have their feelings on this subject: I mean those who have hitherto contrived to make the indulgence of their appetite for strong drink comport with a decent standing in society, and who begin to be troubled at the thoughts that drinking rum and brandy should ever cease to be respectable. They love to drink a little, and they will drink a little. They care not what comes upon their country by intemperance, nor how many of their companions and their children, fall victims to their example. Drink they will, right or wrong; and they will make at least one struggle for respectability, before they will allow their practices to be overwhelmed with the odium that the temperance societies threaten to bring upon tippling and guzzling of every grade.

Temperance Societies will not stop or remit any of their efforts, because a few individuals choose to get angry. Where would have been our country's independence, if our fathers had turned aside from their course for the railings of a few Tories? Let me just advise those persons who do not like the Temperance Societies, to keep very still about it. There can be no mistake about a man's reason for being troubled at the promotion of temperance. The recoil of their proceedings will be very immediate; and when opposition can accomplish nothing only to show a man's selfishness or love of liquor in a bad light, it is not worth while for people to expose themselves. It is a free country, and they cannot force us to buy their liquors, or to

keep them in countenance by drinking with them. L.

PROGRESS OF TEMPERANCE.

An impulse given in England.—In May last, the Rev. J. L. of New-York sent some of our Temperance publications to a minister in England, particularly those of Chancellor Walworth, Judge Edwards, Dr. Mussey, Mr. Kittredge, President Humphrey, Dr. Beecher and Dr. Drake. Concerning the effect the London New Sailor's Magazine, says:—"The minister to whom this letter is addressed, has been so deeply interested with the pamphlets sent to him from New-York, on the Temperance question, that he has determined on re-printing them immediately in this country, and endeavoring to awaken public attention in the metropolis to this most important subject. Certainly, if the Temperance system could be introduced here as it is in America, it might, generally speaking, be the salvation of half the empire from the most horrid vice. We know of no subject so likely to lessen the awful increase of crime, of which the last report of the House of Commons so loudly complains, if the Temperance question could be established and promoted in seaport towns. The sailor would almost be an emancipated man, for the destruction of public houses and gin-shops must follow. If this could be circulated in our men-of-war and Indiamen, that grog was not necessary but pernicious, what a wonderful reformation would be effected; at least it is worth the trial, and this shall be done. The pamphlets will be ready about the middle of July, which will afford a fine opportunity of circulation during the month."

UNEXPECTED FRUITS OF TEMPERANCE.

At a meeting of the Domestic Missionary Society in New Hampshire, Mr. Hewitt, in speaking of the great demand for ministers, remarked,—

The labors of the Temperance Society are preparing the way for a supply. Lawyers and physicians are generally but just supported by the rewards of their professional labor. The temperance reformation is diminishing their business. Said a physician in New-York, who had taken no interest in this work of reform, to a brother physician who was active in promoting it, "Do you know that this temperance reformation is ruining our business?" Being asked why he thought that to be the case, he said, "from his own observation." His own practice, he said, had diminished one half already, and the "evil" was increasing. The business of the lawyer is diminished as much by this reformation as that of the physician. A large part therefore, of those engaged in these two professions, may soon be spared from them. Many of them are pious men, and it will evidently be their duty to enter the ministry. How many and how great the benefits, resulting from the efforts of this same Temperance Society, so often opposed and ridiculed, even by professed Christians.

The Rev. Francis L. Hawks has accepted the call of the vestry of St James' Church, Philadelphia, as assistant minister of the same.

TRUE PATRIOTISM.

The southern papers contain a letter from the Hon. Thomas S. Grimké, of Charleston, which would do honor to the head and heart of any patriot or Christian. The principles that govern his conduct in public life, are declared with candor and independence; and they appear to emanate from a mind purified and controlled by the influence of our holy religion. As a part of the letter relates to some misrepresentations—to Tariffs, Caucus meetings, and party politics, with which we have nothing to do, we select only the following—

As to Sunday mails, I am their enemy---and I thank God that I am. I need not say that I shall do my duty whatever that may be, in a calm, rational, dignified manner; though I may not be able "to bring out Charleston in style," or to obtain "an overwhelming majority." The conclusion, that I am therefore a friend to the union of Church and State, is a specimen of logic, which I hope will be treasured up in some cabinet of curiosities.

I have the honor to be a Temperance Society man, and therefore a friend to the liberties of the people. My witnesses are the Election shops that dishonor our city, and degrade the men who are polluted by them, below the condition of slaves. The Tyrants, whom a free people have to dread, are those who, styling themselves republicans, corrupt the elective franchise by means of liquor and money. They are equally hateful and contemptible in the eyes of the virtuous citizen. *They are Pirates*, and carry the brand of *Parricides* on their foreheads. For myself, I trust that no man will imitate such examples to insure my election. Let not our country be thus dishonored.

With regard to the trade in spirits, I consider it both useless and pernicious; but I shall certainly never advocate unconstitutional measures for the attainment of any end; nor am I friendly to violent and sudden changes in the abolition of evils. I owe it to the gentlemen associated with me, in the Executive Committee of the Temperance Society, to say, that we agreed nearly two months ago, that in the present state of public sentiment, it was not advisable to petition either the legislature or council, for an abolition of licenses, and that it was better to wait, until the public mind, becoming more enlightened on the subject of the uselessness and pernicious tendency of spirits, should be prepared to feel the importance of auxiliary laws. To these principles of conduct, I shall be faithful, on the score of duty to my God and my country, estimating political consequences to myself, as the small dust of the balance.

It is said, that I am not only a friend but a promoter of the Colonization Society: and I have heard that some numbers in a Boston Paper, under the signature of Hieronymus, are in reserve to be brought forward against me, as the alleged author. I am sorry to spoil the sport of those fair and candid gentlemen, who might walk a square or two, and be informed of the truth, but prefer to shoot a poisoned arrow first, and apologize afterwards. As to the numbers, I have never seen them, nor did I ever hear of them, until I was told that they were

spoken of somewhere in Brutus. That number had escaped my notice, until then brought to my view.

My Protest of December 1827, shows that I do not regard the Colonization Society as a national object. In the second speech delivered then on Dr. Ramsay's resolutions, I said that if I were a member of Congress from the South, one of my first acts on going to Washington would be to become a member of the Colonization Society; that I should say to the Society, candidly, I joined them to watch over the interests of the South; that I could not believe they would *designedly* injure the Southern States, and it would be my duty to prevent them from doing us any injury through *ignorance* or *inadvertence*; that I recognized the philanthropy of their ostensible, primary objects, and as far as I could promote them, consistently with the interest of the South, I would do so. I argued that if the Society was dangerous to us, the surest way to aggravate the evil was to leave them wholly to themselves, whether the danger lay in their *principles*, their *ignorance*, or their *inadvertency*. I said then, and I still think, that a temperate, dignified, firm, honest opposition upon the spot, in the heart of their councils, or their anniversaries, would be the path of wisdom and duty. Such a course would exercise an influence which, all the methods hitherto employed by the people of the South, never will command.

I was applied to last Spring to take an active part in bringing the subject before the public of this city, I declined on the ground, that the state of public sentiment among us was so unfriendly to the Society, as to satisfy me that no good to the Society or ourselves could result from the measure. I stated, that I had once entertained no doubt of the importance of the Society to us, but that observation and reflection had convinced me within a few years past, that it was a subject of great delicacy and difficulty in relation to the South; that were I a citizen of the Eastern, Northern or Middle States, I should take an active part in promoting the objects of the Society; but as a citizen of the South, I had been compelled to doubt the expediency of the Institution, as to ourselves, from the prejudices against it, not from any conviction on my part, that if rightly understood and discreetly patronised, it would be productive of evil.

Obituary.

DIED—In this city on the 27th ult. Mr. Charles Lewis, son of Mr. Benjamin L.

At Rome, Ashtabula County, Ohio, Aug. 19th, in the 35th year of her age, Mrs. Lovina, wife of Capt. Daniel Hall, and daughter of Deacon Elijah Crosby, formerly of East-Haddam, Conn. The deceased was an exemplary member of the Congregational Church in this place. The most prominent feature in her character was genuine benevolence; this has been exemplified in a variety of instances, and in an especial manner by receiving the destitute.—Those who knew her best can appreciate her virtues.—*Comm.*

At Northampton, on the 8th of Aug. last, Mrs. Elise Thorp, wife of Mr. Timothy T. (formerly of North-Haven,) in the 83d year of her age.

At East-Haven on the 12th inst., Mrs. Rebecca Chidsey, wife of Mr. Caleb C. aged 63.

Poetry.

PARAPHRASE ON PSALM CXXXVII.

WE sat us down by babel streams,
A mournful vigil keeping;
Our country's woes our only themes,
Our only solace, weeping;
Our harps, unheeded and unstrung,
Were hung upon the willows;
And scarce one note of comfort flung,
To cheer our grassy pillows.

For they, who wrought our matchless wrongs,
To mock our tears desiring,
Said, "Sing us one of Zion's songs,"
A song of mirth requiring:
How could we tune the festive lay,
Encompass'd thus by dangers;
Or how to God our homage pay
Amidst the land of strangers?

Jerusalem! If e'er my heart
Forget thy ruin'd towers,
May strength from this right arm depart,
This right hand lose its powers!
And may this palsied tongue refuse
To speak the language given,
If grief for thee I would not choose
Above all joys but heaven!

Remember, Lord! how Edom's sons,
The fall of Zion viewing,
Rejoiced o'er thine afflicted ones,
And scoff'd at our undoing:
For "Raze it, raze it to the ground,"
Exclaim'd that hostile nation:
"Let not one hated stone be found,
Nor trace of its foundation."

He comes, O Babel, doom'd to fall!
A voice of might obeying,
Who shall rejoice our sufferings all
To thee and thine repaying!
He comes, who thy maternal groans,
Nor shrieks of anguish heeding,
Shall dash thine infants on the stones,
And laugh to see them bleeding!

H. E.

POOR SARAH,

A COMPANION IN DEATH.

Thomas Bradford, Jun. Esq. in a public address before the Tract Society of Philadelphia, related the following facts:

"A Lady, who is engaged as a Teacher in a colored Sabbath School in this city, some months since distributed among the children her usual supply of Tracts. One of these—'Poor Sarah,' was conveyed, by the providence of God, to a poor, aged black woman, and, as she could not read, it was read to her by the child. The moving contents of this precious Tract affected her heart, and such was her eagerness to treasure up its interesting incidents in her memory, and to appropriate its divine consolations, that she

was wont to crave often, of such as were instructed, the favor of reading it to her. It became her constant companion, and once, in particular, while journeying in one of our Delaware steam boats, she was known to beg a similar favor of the captain, which was readily granted. On her return to the city, her little book, the herald of mercy and grace which she then enjoyed, was still with her. A short time ago she was visited by sickness, which soon proved to be a 'sickness unto death;' but she had received the good seed in her heart, and it had sprung up, bearing its fruits, faith, hope, patience and charity, for her support in the hour when flesh and heart were failing her. For this seed and these good fruits she declared herself to be instrumentally indebted to the story of the poor Indian Sarah. She descended into the dark valley with songs of triumph, asking no other favor than that her much-loved Tract might be deposited in the narrow house with her then dying body. *This was done*; she now rests from her labors and her sufferings, and her released, redeemed spirit is, doubtless, rejoicing in the realms of light, with the glorious assembly and church of the first born, whose names are written in heaven."

TRACTS AMONG A COMPANY OF SOLDIERS.

A gentleman travelling in the western part of New-York, says the Report of the Utica Tract Society, overtook a company of soldiers, who, though he gave them no provocation, rudely insulted him. He rode on silently a short distance, and when out of sight, took from his pocket a number of Tracts, and scattered them in the road. Soon afterwards he called at a tavern, and at length the soldiers came in, each with a Tract in his hand. They all sat down in the bar-room, and commenced reading. One after the other, as he finished a Tract, exchanged it with his companion, until the Tracts were generally read by them all. Before they had finished, many of the faces of these weather-beaten soldiers were bathed in tears.

NOTICE.

The Semi-annual Meeting of the Association of the Western District of New-Haven County, is postponed to Wednesday, the 14th instant. This postponement is made in compliance with an arrangement by a Committee of the General Association with the American Board, fixing the time for the Annual meeting of the Auxiliary Foreign Missionary Society of this district, on the 15th.

STEPHEN W. STEBBINS,

Oct. 3, 1829. *Moderator of the last Association.*

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 30, 1829.

Dr. Charles Smith; Christopher Champlin; Goodwin & Co.; Edward Wade; Timothy Everett; Rev. Austin Dickinson; Thomas Mead; Nelson H. Smith; Rev. Elisha Yale; Chester Loomis; Saml. McKay; Theron Beach; Livingston H. Smith; Asa Keeler; Horace H. Hall.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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